

Christopher Marshall

Entbusiasmus Divinus:
THE
GUIDANCE
OF THE
Spirit of G O D:

The Doctrine of the Scriptures, of the
Catholick Church, of the Church
of *England* in particular, upon a
Discourse of Sir *Matthew Hale's*
concerning it.

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OF THE
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O F T H E
G U I D A N C E
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S p i r i t o f G O D.

*The Judgment of Sir Matthew Hale
concerning it, in his Contemplations
on the Magnet, c. 15. p. 132.*

“ T H E *Magnet* hath not only its intrin-
“ fick, active Principle, its Form from
“ which its Motions proceed; but there is also
“ a common Magnetism of the Earth and its
“ Effluxes, that greatly assist, excite, and direct
“ its Motions.

“ *Animals and Vegetables* have not only their
“ intrinick, specifical, vital Principles of their
“ specifical Motions and Operations, but the
B “ Sun

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"Sun and its Heat and Influence is an universal,
 "adjuvant, exciting Principle of all vital and
 "sensitive Operations.

"And not only the ancient Philosophers, as
 "Aristotle and Plato, and their several Com-
 "mentators, as *Simplicius*, *Themistius*, *Alex-
 "ander Aphrodiceus*, *Avicen*, and *Averroes*, but
 "also the Jewish Doctors, and the Christian
 "Philosophers and Divines for some Ages after
 "Christ, did think, that, besides the individual
 "intellectual Soul of every Man, there was
 "also a certain *Common Intelligent Nature*, or
 "Being, substituted by Almighty God, whose
 "Office it was to illuminate the humane Soul,
 "to excite actual Intellection in it, and to com-
 "municate unto it these common intellectual
 "Principles, which ordinarily and generally
 "obtain in all Men, and stood in relation to
 "the humane Intellectual Soul, as the Sun
 "and its Light and Influence stands in rela-
 "tion to vital Natures in the Lower World:
 "And this they call *Intellectus Agens*, which
 "Averroes supposeth to be *Ultima Intelli-
 "gentiarum separatarum*, and deputed to the
 "actuating and exciting of Intellection in
 "Men.

"This Opinion hath been (possibly upon
 "Reasons probable enough) laid aside for ma-
 "ny Ages in the Christian Church: the Use
 "therefore that I make of it only is this, That
 "though

the Spirit of God.

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“ though this Opinion seems to be dark and
“ obscure, and not bottom’d upon a clear Evi-
“ dence, yet it carries with it and under it an
“ Adumbration of a great and real Truth,
“ though they attained not a full, clear, distinct
“ discovery of it: Therefore as the Apostle else-
“ where in another Case told the *Athenians*,
“ that that God, whom they ignorantly wor-
“ shipped, *Him declare I unto you*, Acts 17. 23.
“ so, with some variation, I may with humility
“ say, that secret, unseen, and spiritual Power,
“ which these ancient Philosophers did not di-
“ stinctly understand, but groped after it, and
“ celebrated by the Name of *Intellectus Agens*,
“ I am now endeavouring to declare.

“ Almighty GOD, as he is every where by
“ his Essential Presence, so he is every where
“ by his Powerful Influence; and as he is the
“ Universal Productive and Conserving Cause
“ of all things in the World, so he is more in-
“ timate unto, and effective of every thing
“ in the World by his Efficacious Influence,
“ than any second created Cause in the World;
“ for they are all but his Instruments, and
“ therefore their Causality is still but in and
“ from the Virtue and Influence of the first
“ Cause.

“ And this Influx of the First Cause, the prime
“ Efficient, Almighty God, is by him ordina-
“ rily communicated, effused, and proportioned


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“according to the several Natures of Created
 “Beings; though, according to his wise good
 “Pleasure, he sometimes is pleased to do it in
 “a different manner for excellent Ends, *pro Im-*
 “*perio Voluntatis.*

“And therefore in Matters that are *simply*
 “*natural*, this ordinary Efflux of the Divine In-
 “fluence is suited to that common Law of Na-
 “ture, that he hath settled in the World, and
 “governs such things according to those insti-
 “tuted, regular, natural Laws.

“But unto an *Intellectual Nature*, such as is
 “that of Man, endued with Understanding and
 “Will, this Divine Efflux is communicated in
 “a kind proportionable to those Faculties of
 “the humane Soul; and therefore these Ef-
 “fluxes of the Divine Influence are commu-
 “nicated in two kinds: 1. By way of *Illumi-*
 “*nation*, in relation to the Understanding Fa-
 “culty. 2. By way of Persuasion, *Inclination*,
 “and Incitation, in relation to the Will and
 “Affections, although there are many other
 “*kind of Effluxes* of the Divine Spirit and In-
 “fluence: as the Gift of *bodily Strength*, as
 “that of *Samson*, Judges 16. 20. the Gift of
 “*curious Workmanship*, as that of *Aboliab*, and
 “*Besaliel*, Exod. 36. 1. the Spirit of *Majesty*
 “and Government, as that of *Saul*, 1 Sam. 10.
 “9. the Gifts of *Prophefying*, *Tongues*, *Miracles*,
 “1 Cor. 12. 4, 9. for these were extraordinary
 “Effluxes

“Effluxes given out upon special Occasions,
 “and for special Ends, though even in most
 “of them, and other extraordinary Gifts of
 “the like nature, the Understanding and
 “Will were much concerned and wrought
 “upon.

“1. As to the *Illumination of the Understand-*
 “*ing*, certainly what the Sun is to the sentient 
 “Eye, that, and much more, is Almighty God
 “to the Mind of Man: *Psal. 36. 9. In thy*
 “*Light shall we see Light. John 1. 9. This is*
 “*the true Light that enlightneth every Man that*
 “*cometh into the World.*

“2. As to the *Inclination and Bending of the*
 “*Will*, it is true, the Will is naturally free, but
 “yet it is essentially subject unto the God that
 “made it; and the operation of the Divine
 “Influence upon the Will ordinarily is but per-
 “suasive, and therefore ordinarily resistible:
 “thus the old World resisted the merciful striv-
 “ing of the Divine Influence, *Gen. 6. 3. My*
 “*Spirit shall not always strive with Man. Acts*
 “*7. 51. Ye always resist the Holy Ghost:* but
 “the Powerful God hath so great an Efficacy,
 “and hath so intimate an access into the Minds
 “of Men, that he can when he pleaseth, and
 “doubtless sometimes doth, irresistibly bend
 “and incline the Will unto himself, according
 “to his good Pleasure, *Psal. 110. 3. Thy Peo-*
 “*ple shall be willing in the day of thy Power. It*

"is an excellent Expression, *Prov. 21. 1. The*
 "Heart of the King is in the Hands of the Lord,
 "as the Rivers of Water he turneth it whitherso-
 "ever he will. A good Artist will guide a
 "Stream of Water to what place, and in what
 "manner, he pleaseth, in the same Level, and
 "yet without any violence offered to the natu-
 "ral Motion of the Water, which in all those
 "Motions is kept entirely suitable to its Nature:
 "And with the same and much greater facility
 "the God of Heaven can, and often doth, in-
 "fallibly Guide the Hearts of Men, yea, of
 "Kings, and yet without Force or Violation of
 "its natural Liberty.

"There was never any Age nor People in the
 "World that was wholly destitute of this Divine
 "Efflux upon their Understandings and Wills:
 "it is as Universal and Common as the Light
 "and Influence of the Heavens; only upon
 "some in all Ages it was more special and ef-
 "fectual than upon others, even in the Gentile
 "World. I have always esteemed those excel-
 "lent Men among the Heathen famous for Wis-
 "dom, Justice, Piety, and Knowledge, as Men
 "illuminated and guided by this Divine Infl-
 "uence, though possibly communicated to them
 "in a more signal manner than to other Men:
 "Such were *Socrates, Plato, Zeno Citticus, Solon,*
 "*Lycurgus, Pythagoras, Tully, Seneca, Aristotle,*
 "and divers other excellent Philosophers,
 "Mora-

“Moralists, and Law-givers, among the Gen-
 “tiles; who were by the Influence of the
 “Divine Spirit excited, illuminated, and in-
 “structed for the Benefit of themselves and
 “the rest of Mankind, and to prepare the
 “Heathen World for the Reception of greater
 “Light.

“When it pleased God to select unto himself
 “and his special Government, the Family of
 “*Abraham*, and his Descendants, *the Jewish Na-*
 “*tion*, he sets them in *the middle of the Ha-*
 “*bitable World*, like a Beacon upon a Hill, to
 “be a kind of Common Instruction to the rest
 “of Mankind; and for that purpose, made them
 “signal to all the World by his special Govern-
 “ment over them, by Miracles, Signs and
 “Wonders; by giving them Laws from Hea-
 “ven in great Majesty and Terroure; by com-
 “mitting to them the Divine Oracles; by
 “raising up Prophets and Men specially inspired
 “by an Extraordinary Spirit, and by effusing
 “among them a greater Measure of the In-
 “fluence of his Sacred Spirit. For (that I
 “may say it once for all) it hath been always
 “the Method of the Divine Wisdom and Good-
 “ness, when he sends out the greater Measure
 “of this Influx, whereof I speak, the Divine
 “Providence accompanies that Efflux with suit-
 “able external Means to render it the more
 “effectual, and the more agreeable to the man-

"ner of the Reception of the humane Under-
 "standing: But when *the Messias* came into
 "the World with the Message of the Glorious
 "Gospel, the Sun was as it were in its Meri-
 "dian; and as the means of Illumination and
 "Conversion of the World unto God was more
 "effectual and universal, so was also the Efflux
 "and Irradiation of the Divine Influence upon
 "the Souls of Men more vigorous, diffusive,
 "and universal.

"And as the miraculous *Gifts* of the Spirit
 "of God appeared in the Miracles of Christ
 "and his Apostles, the Gifts of Tongues, of
 "Healing Diseases, of Prophecy, and the like,
 "to confirm and establish Mens Minds in the
 "Faith, Belief, and Obedience of the Gospel;
 "so neither was this all: but the *secret and*
 "effectual Influence of the same Blessed Spirit
 "appeared in Illumination of the Minds of
 "Men, in persuading and mightily subduing
 "their Wills to the Belief and Obedience of
 "the Truth, in converting Mens Minds unto
 "God, and placing them in their just and due
 "Habitudo to Almighty God. And this, ac-
 "cording to the various Workings thereof, is
 "sometimes called the Spirit of Regeneration,
 "the Spirit of Renovation, the Spirit of San-
 "ctification, the Spirit of Holiness, the Spirit
 "of Adoption, the Spirit of Prayer and Suppli-
 "cation, the Spirit of Life, &c, according to
 "the

“the various Energies that this great Effusion
“of the Influences of the Blessed Spirit had up-
“on the Minds of Men.

“And this great and more diffusive and ef-
fectual Effusion of this Influence under the
“Gospel was no other than what was prophe-
sied of by the ancient Prophets, *Isa. 25. 7. I*
will destroy in this Mountain, the covering cast
upon the Face of all People. Isa. 11. 9. The
Earth shall be filled with the Knowledge of the
Lord, as the Waters cover the Sea. Isa. 54.
13. All thy Children shall be taught of the Lord.
Isa. 59. 20. This is my Covenant that I will
make with them, my Spirit, that is upon thee,
and the Words which I have put in thy Mouth,
shall not depart from thee, nor from thy Seed,
nor from thy Seeds Seed. Ezek. 36. 27. I will
put my Spirit within you, and cause you to walk
in my Statutes, and keep my Judgments, and do
them. Isa. 44. 3. I will pour out my Spirit
upon thy Seed. Joel 2. 28. I will pour out my
Spirit upon all Flesh. And this Energy of the
“Divine Influence appears, 1. By a secret Irra-
“diation and *Illumination* of the Understanding.
“2. By a powerful Persuasion and *Inclining* of
“the Will; both which, as they were with a
“more vigorous and effectual Dispensation
“under the first breaking out of the Light of
“the Gospel, so they do accompany the Publi-
“cation of it unto this day, and shall unto the
“end

"end of the World; though by reason of the
 "Corruption of the Lives and Manners of
 "Mankind, not with equal Success in all
 "Ages.

We have here the *Judgment* and Belief of this Great and Good Man of a *Divine Efflux* upon the Understandings and Wills of Men, and that even among the Heathen, those so famed for *Wisdom, Justice, Piety, and Knowledge*, were Illuminated and Guided by a Divine Influence. And we have here also the *Ground* of this his Judgment. 1. *Observations* in Nature. 2. The *Sentiments* of Learned and Understanding Men, Philosophers in all Ages. 3. The *Authority* of the Sacred Scriptures; to which, he elsewhere adds his own Experience. And whereas he had in some things changed his Opinion, as he saw cause, from what it was in his younger time, this he received early, as appears by some of his First Writings, and retain'd constantly to the last, as appears by his *Treatise of Humility*, which he wrote upon my Motion, not long before his last Sickness.

In his *Treatise of Wisdom, and the Fear of God*, after other particulars of the Wisdom of the Fear of God, he adds, in the 10th place: *But besides all this, there is yet a Secret but a most Certain Truth, that highly improveth that Wisdom, which the Fear of the Lord bringeth, and that is this, That those that truly fear God have*
 a Se-

a Secret Guidance from a higher Wisdom, than what is barely Humane; namely, by the Spirit of Truth and Wisdom, that doth really and truly, but secretly prevent and direct them. And let no Man think that this is a piece of Fanaticism. Any Man that sincerely and truly fears Almighty God, relies upon Him, calls upon Him for his Guidance and Direction, bath it as really as the Son bath the Counsel and Direction of his Father: and though the Voice be not audible, nor the Direction always perceptible to Sense, yet it is equally as real as if a Man heard the Voice saying, This is the Way, walk in it. And this Secret Direction of Almighty God is principally seen in Matters relating to the Good of the Soul: but it may also be found in the Great and Momentous Concerns of this Life, which a Good Man, that fears God, and begs his Direction, shall very often, if not at all times, find. And in his Treatise of Humility, speaking of this Guidance and Direction of Almighty God, in relation to a double End; 1. The Salvation and Happiness of the Soul. 2. In all the Walk and Concern of this Life; as to this latter he saith; *The Air doth not more naturally yield to our Attraction in Respiration, or to insinuate it self into those spaces that are receptive of it, than the Divine Assistance, Guidance, and Beneficence doth to the Desires, Exigencies, and Wants of an humble Soul, sensible of its own Emptiness and Deficiency,*
and

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and imploring the Direction, Guidance, and Blessing of the most Wise and Bountiful God. And then adds, I can call my own Experience to witness, that even in the External Actions, Occurrences and Incidences of my whole Life, I was never disappointed of the best Guidance and Direction, when in Humility and Sense of my own Deficiency, and diffidence of my own Ability to direct my self, or to grapple with the Difficulties of my Life, I have, with Humility and Sincerity, implored the Secret Direction and Guidance of the Divine Wisdom and Providence. This he speaks of the secret Guidance by the Spirit of Truth, by *Illumination* of the Understanding, and *Inclination* of the Will; but there is another Secret Guidance by a *Providential* Disposal of Occurrences, which he doth not here exclude, yet seems more especially to intend, when he afterward appeals to the Experience of others.

I have also observed, as well from what he hath said upon several Occasions, as from divers Passages in his Writings, that he had from his younger time, in all his Life, not only a great respect to this secret Guidance of the Spirit of God, but also so great a Sense of the Malice, Subtlety, and Energy of the Evil Spirits, as made him very vigilant against them. And I doubt not but his constant and reverend Attendance to that Holy Conduct, and his
Vigilance

Vigilance against the Wiles and Devices of those invisible Enemies, were a principal Means whereby he became so Great and Good a Man as he was.

This is *genuine Christianity*, and therefore it cannot but move Indignation in the Hearts of True Christians, to see so Great and Noble a Principle of their Religion to be so unworthily expos'd, contemned and reproached, as this hath been in our Times, partly by sensual Bruits, partly by conceited animal Pretenders to Reason, and partly by inconsiderate Opposers of Enthusiasm. Nay, it is a Principle not peculiar to the times of the Incarnation of the Eternal *Logos*, and succeeding Ages, but made manifest by that Light which enlighteneth every Man that cometh into the World, unto all pious and virtuous Souls from the beginning: and it is a dangerous sign of an empty, bewidowed, deserted Soul, for any Man to speak slightly or irreverently of so Holy a Principle. That Excellent Philosopher and Emperor *Antoninus*, besides divers other Passages to the purpose, hath expressed himself in one place in the very words before used by our Author. *Seneca* affirms it; *Bonus Vir sine Deo nemo est*; besides many Passages to this purpose: And *Cicero*, besides what more largely elsewhere, *Nemo vir Magnus sine aliquo Afflatu Divino unquam fuit*. *Socrates* is notorious, and *Plato*, and his Followers *Plotinus*, *Porphyrius*,

Porphirius, Jamblicus, Proclus, &c. are known and confess'd to have been of the same Judgment; as also the *Chaldaick* and *Egyptian* Philosophers. The same is observ'd of *Democritus*, That he thought that there were no Men Wise besides those who were inspir'd with a Divine Influence: And *Theophrastus*, and indeed all the better Philosophers, are noted to have had the same Sentiments. And even *Aristotle* himself, as great a Rationalist as he was, hath plainly expressed himself to have been of the same Judgment, in several places. In one among the rest to this effect: *They who are moved by a Divine Instinct ought not to consult Humane Reason, but follow the Interior Instinct; because they are moved by a better Principle than Humane Reason.* And that the same Sentiments were among the *Gentiles* in very ancient times, we may observe in the Sacred Scriptures, *Dan.* 4. 8. and 5. 11. and long before, *Job* 32. 8: 33. 14, 15, 16. and *Gen.* 41. 38. and 39. 3. and before, 26. 28. and before that, 21, 22. And for the *Jews*, it is very plain that in those Excellent Books of *Wisdom* and *Ecclesiasticus*, by the Name of *Wisdom*, this Divine Influence and Conduct is intended.

And for the *Christians*, the Doctrine of our Saviour and his Apostles is so express to this purpose, that they who would evade the genuine Sense of their Words, are forced to strain their

their Wits to the utmost, and their Consciences too, I doubt, if they be not stupified before hand. I need not recite the places, which every one may have recourse to at pleasure; and therefore it may be sufficient to note them under several Heads; as,

I. The *Predictions* of the Prophets, *Isa.* 44. 3: 54. 13. (recited by our Saviour, *Jo.* 6. 45.) *Jer.* 31. 33, 34. *Ezek.* 11. 19: 36. 26, 27. *Joel* 2. 28. recited by St. *Peter*, and applied not only to the Christians then, but to those also who should come after, *Act.* 2. 17: 33. 39. *Zech.* 12. 10. *Mat.* 3. 11.

II. *Promises* of our Saviour, *Luk.* 11. 13. *Jo.* 7. 39: 14. 16, 17, 23, 26: 15. 26: 16. 7. *Lu.* 24. 49. *Act.* 1. 4, 8: 2. 38.

III. The *Accomplishment* of these Predictions and Promises.

1. In the Original visible Effusion on the day of *Pentecost*, upon the Apostles and Primitive Christians, *Act.* 2. 2, 3, 4, 33.

2. By a Ministerial-Communication, *Act.* 8. 15, 17: 10. 44: 19. 6. *Gal.* 3. 2, 5, 14. 2 *Tim.* 1. 6. 2 *Cor.* 3. 6, 8.

3. By internal Residence and Operation, Illumination and Sanctification, *Rom.* 8. 9, 11. 1 *Cor.* 3. 16: 6. 19. *Eph.* 2. 22. 2 *Tim.* 1. 14. 1 *Jo.* 3. 24. *Gal.* 4. 6. 1 *Thess.* 4. 8. 2 *Cor.* 13. 5. *Phil.* 2. 13.

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4. By special and particular Manifestation and Conduct, variously exhibited; as,

1. By Visions and Revelations, *Act.* 9. 10, 12: 10. 10: 11. 28: 16. 9: 18. 9: 22. 17. *1 Cor.* 11. 23: 12. 4, 6, 10: 14. 6, 24, 29, 30, 31. *2 Cor.* 12. 1, 2, 7. (v. *Lu.* 2. 26.) *Gal.* 1. 12: 2. 2.
2. By Allocutions, *Act.* 8. 29: 10. 19: 13. 2, 4: 23. 9.
3. By Impulses and Excitations, (v. *Lu.* 2. 27.) *Act.* 4. 8, 13, 31: 5. 20.
4. By Prohibitions, *Act.* 16. 6: 20. 23: 21. 4, 11. and Restraints, *Act.* 16. 7.

IV. Admonitions.

1. How to obtain it, *Jo.* 14. 15, 16, 17, 23. *Act.* 5. 32. *Lu.* 11. 12. *Ja.* 1. 5. *Rev.* 3. 20. *1 Pet.* 4. 13.
2. To follow and obey it, *Rom.* 8. 1, 4, 5, 9, 13, 14. *Gal.* 5. 16, 18, 25: *Eph.* 4. 30.
3. To try the Spirits, *1 Jo.* 4. 1: *1 Cor.* 14. 29.

More might be added, but these are more than enough. And to these it would not be hard to add a *true Catholick Interpretation and Comment*, that is, The Sentiments of the most ancient Christian Writers, and others of the most Eminent of after Ages; such as *Hermas, Justine, Tatian, Irenæus, Tertullian, Cyprian, Novatian, Hilary, Nazianzen, Ambrose, Hierom, Austin,* and

and many others; but it would be too long for this place and occasion. And therefore to make short Work, instead of that, I will here represent their Sentiments in some short Notes of an Eminent and most Learned Annotator, who was well acquainted with them, and doth sometimes intersperse some of their Testimonies in his Writings: It is the Famous *Hugo Grotius*. These, saith he, upon *Mat. 18. 10.* (who dedicate themselves to God with a true Faith, and thereupon are accounted his peculiar People) God, as he doth favour them with a peculiar Providence, so he seems to give to each an Angel Guardian to guide and assist them, either perpetually or certainly, until they come to the full Possession of the Divine Spirit: For so I see the Ancient Christians did believe. And in his Pref. to his Annot. upon the Epistle to the Romans. Into the Heart purified by Faith, as into a clean Vessel, God doth infuse his Spirit; I mean the Spirit of Christ full of Love of God, and of our Neighbour, and of all Goodness. — Those who have this Spirit of God, and carefully keep it, God doth account as born of Him, and like unto Him; to them he gives a certain Right to Heavenly and Eternal Good Things. — Neither is the Heart purified but by Faith in Christ; nor is the Spirit infused but into a Heart so purified; nor doth he plainly own for his any but who are endowed with that Spirit. Upon *Luke 22. 3.* As they who religiously obey

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the Divine Admonitions, at length receive the Indwelling Spirit ; so they who readily consent to the Suggestions of the Devil, at length, God deserting them, become the Slaves of Satan. Upon Jo. 5.

45. Those (to whom the Gospel is Preached) become taught of God, that is, if they would, if they be greedy of it, if they do not reject the Benefits offered, and even forc'd upon them. They will have no need to have recourse to Learned Men, that from them they may learn the Mysteries of the Old Testament. Upon Eph. 1. 17. The Spirit of God which is given to Believers, doth, among other things, imprint also Wisdom in their Souls, not that of the things of this World, of which Philosophers did boast, but of those things which conduce to a better Life. The same Spirit doth reveal also to those who are his, things future and secret, which cannot be known by humane Means. Upon 1 Jo. 2. 20. The Spirit doth suggest to us in all Circumstances, both the Precepts of Christ, and such Hints or Notices as are meet for the Occasion. v. 27. What we are to do in every Circumstance : For there are certain Differences, which Times, Places, and Persons, require. Therefore is there often need of Admonition to hit the way of our Duty. See Jer. 31. 34. Jo. 6. 45. and, if you please, Seneca Epist. 94. And upon 1 Thess. 4. 9. The Holy Ghost teacheth you concerning all things to be done. By how much the more there is of the Spirit, so much the less need is there of Prescripts. This

This Place is not to be understood of the General Precept, but of special Determinations, as all Things, Persons, and Times do require. And Gal. 5. 18. Those who are led by the Spirit, as now of Age, have no need of the Law, the Guardian of their Youth. And Rom. 8. 4. Those who walk after the Spirit, he interprets, those who having obtained the Holy Spirit, do constantly obey its Motions: and afterwards, v. 5. They that are after the Spirit, he interprets, those who are possessed by the Spirit of God; which doth not now come to pass, but by Christ. And, v. 12. he notes, God hath given his Spirit that we should use it; and again, So great a Guest will be treated with Care; otherwise he will bid farewell to his Lodging. And to conclude, 1 Thess. 5. 23. Spirit here, saith he, is that Holy Spirit, inhabiting in the Souls of Christians, and if it be carefully kept, adhering to Souls unto Death, and after Death even to the Resurrection; and then refers to what he had said, 1 Cor. 15. 44. to Hierom upon Gal. 5. and recites, to the same purpose, the Words of Philo, Irenæus, Tatianus, Clem. Alexandrinus, and Tertullian. More might be added; but this is enough to shew the Mind of this great Man, concerning the Necessity of our having the Spirit of God dwelling in us, the Effects of his Residence in Light and Conduct, and our Duty how to treat it.

¶ And that this is also the Belief of *the Church of England*, (however some of late have commonly presum'd to speak, if not despitely and reproachfully, yet too slightly of so great and holy a Principle of our Religion) may appear, by the most Authentick Evidence that can be, her most solemn Addresses to Almighty God in divers Collects for this very purpose: As, for all Persons to be *Baptized*, before they be Baptized, *to give his Holy Spirit to them, that they may be born again, &c.* and after they be Baptized, *to give his Holy Spirit to them, that they may continue his Servants, and attain his Promises:* So likewise for all Persons *Confirmed*, *to strengthen them with the Holy Ghost, and daily increase in them his manifold Gifts of Grace:* before Imposition of Hands, and then again together with the Imposition of Hands, *that they may daily increase in his Holy Spirit;* and again afterward, *that his Holy Spirit may ever be with them, and so lead them, &c.* and lastly, for all the Congregation upon several Occasions; as, upon the Nativity of our Lord, *that they may daily be renewed by his Holy Spirit.* Upon the 19th Sunday after Trinity, *that his Holy Spirit may in all things Direct and Rule our Hearts.* Upon the first Sunday in Lent, *that we may ever obey his Godly Motions.* Upon Easter-Day, *that as by thy special Grace preventing us, thou dost put into our Minds good Desires; so by thy continual Help*
we

we may bring the same to good Effect. Upon the fifth Sunday after Easter, that by his Holy Inspiration we may think those things that be good, and by his merciful Guiding may perform the same: and others to the like Effect; as, upon the Sunday after Ascension, Whitsunday, the 13th Sunday after Trinity, the Collect at the beginning of the Communion Service. And at every Morning and Evening Service, all are admonished to beseech him to give us his Holy Spirit. And in the Coll. for Grace, we pray to God, that all our doings may be ordered by his Governance: and in the Litany, to indue us with the Grace of his Holy Spirit, to amend our Lives according to his Holy Word. In the Ordering of Deacons, this Question is first to be asked by the Bishop, *Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, &c?* In the Ordering of Priests, the Bishop says, *Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, &c.* And in the Consecration of a Bishop, the Arch-Bishop says, *Receive the Holy Ghost for the Office and Work of a Bishop, &c.* and at each is sung the Hymn, *Come Holy Ghost, &c.* And in the Exhortation in the Communion, this is mentioned as one of the Conditions of our Pardon, viz. *If we will be ordered by the Governance of his Holy Spirit.* And in the Articles of Religion, Art. 17. are mentioned together

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Godly Persons and such as feel in themselves the Working of the Spirit of Christ, mortifying, &c.

To this Authority of the Church, I will subjoyn the Judgment of one of her Sons, who, though at first it seems he was carried away with the common Prejudice of the Age, yet afterward, upon better consideration, extricated himself, and recover'd a better Judgment, and has in few words said what is much to the purpose.

*That God himself affords his Intimacies and Con-
verses to the better Souls, which are prepar'd for it.*

I confess the proud and phantastick Pretences of many of the conceited Melancholists in this Age, to Divine Communion, have prejudiced divers intelligent Persons against the Belief of any such happy Vouchsafement; so that they conclude the Doctrine of Immediate Communion with the Deity in this Life to be but an high-flown Notion of warm Imagination, and over-luscious Self-Flattery: and I acknowledge I have my self had Thoughts of this nature, supposing Communion with God to be nothing else but the Exercise of Vertue, and that Peace and those Comforts which naturally result from it.

But I have considered since, That God's more near and immediate imparting himself to the Soul that is prepar'd for that Happiness by Divine Love, Humility, and Resignation in the way of a Vital Touch, and Sense, is a thing possible in it self, and will be a great part of our Heaven:
That

That Glory is begun in Grace, and God is pleased to give some excellent Souls the happy Antepast : That holy Men in ancient times have sought and gloried in this Enjoyment, and never complain so sorely, as when it was with-held and interrupted : That the Expressions of Scripture run infinitely this way, and the best of modern good Men do, from their own Experience, attest it : That this spiritualizeth Religion, and renders its Enjoyments more comfortable and delicious : That it keeps the Soul under a vivid sense of God, and is a grand Security against Temptation : That it holds it steady amidst the Flatteries of a prosperous State, and gives it the most grounded Anchorage and Support amidst the Waves of an adverse Condition : That 'tis the noblest Encouragement to Vertue, and the highest Assurance of an happy Immortality. I say, I considered these weighty Things, and wonder'd at the Carelessness and Prejudice of Thoughts, that occasion'd my suspecting the Reality of so glorious a Priviledge : I saw how little Reason there is in denying Matters of inward Sense, because our selves do not feel them, or cannot form an Apprehension of them in our Minds : I am convinc'd that things of gust and relish must be judged by the sentient and vital Faculties, and not by the noetical Exercises of speculative Understandings : And upon the whole, I believe infinitely, that the Divine Spirit affords its sensible Presence, and immediate Beatifick Touch to some Rare Souls,

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who are divested of carnal Self, and mundane Pleasures, abstracted from the Body by Prayer and Holy Meditation; spiritual in their Desires, and calm in their Affections; devout Lovers of God and Vertue, and tenderly affectionate to all the World; sincere in their Aims, and circumspect in their Actions; enlarged in their Souls, and clear in their Minds. These, I think, are the Dispositions that are requisite to fit us for Divine Communion: And God transacts not in this near way, but with prepared Spirits, who are thus disposed for the Manifestation of his Presence, and his Influence; and such, I believe, he never fails to bless with these happy fore tastes of Glory. But for those that are Passionate and Conceited, Turbulent and Notional, Confident and Immodest, Imperious and Malicious; that doat upon Trifles, and run fiercely into the ways of a Sect; that are lifted up in the Apprehension of the glorious Privileges of themselves and their Party, and scorn all the World besides; for such, I say, be their Pretensions what they will, to Divine Communion, Illapses, and Discoveries, I believe them not; their Fancies abuse them, or they would us: For what Communion hath Light with Darknes, or the Spirit of the Holy One with those, whose Genius and Ways are so unlike Him? But the other Excellent Souls I described, will as certainly be visited by the Divine Presence and Converse, as the Chrystalline Streams are with the Beams of Light,

Light, or the fitly prepared Earth, whose Seed is in it self, will be actuated by the Spirit of Nature.

There is a late Writer of no mean Learning and Parts, and Authority too among thole of his own Party, who reckons the *Despising of the Holy Spirit, and his Operations* now, to be a Sin of the same Nature with the Apostacy of the Jews by Idolatry of old, and afterwards by rejecting of our Saviour at his coming: and yet in detestation of Enthusiasm, utterly abandons all Impulses and Motions to Things and Actions, which are not acknowledged Duties in themselves, evidenced by the Word of Truth, &c. under the Name of *Irrational Impressions*, and violent Inclinations: and what some Men intend by Impulses, he says, he knows not. Indeed they who reject all such things, reject they know not what. And did they thereby only hurt themselves, it might be thought a just Punishment: but such confident Assertions in Print may not only be hurtful to Men, but also injurious to the Wisdom and Goodness of God, which is not to be limited by Mens Conceits. The Jews heretofore had the Favour to inquire of God, and receive Answers and Direction in their special Exigences: and if the Christians are not allowed that Favour now, it may be thought that the State of Christians is inferior to that of the Jews then, in a Matter of great Importance;

Importance; or that the Christians now are, as the latter Jews were, fallen from the Integrity of the true Christian State: Nor can I conceive any reason why Christians should not have some such Means for this purpose, as the ancient Jews had, but that every Christian ought to have a Divine Oracle in his own Breast, by the Residence of the Spirit of God there, if we were indeed such as our Profession doth require, and oblige us to be, that is, truly Spiritual, and Heavenly-minded. It doth therefore concern us to inquire, whether the Fault be not in our selves, if God doth not answer us, as it was with *Saul*, when God was departed from him, rather than to dishonour our Profession, by arguing against the Truth to cover our Shame? and since the Lord's Ear is not heavy that it cannot hear, whether our Sins have not interposed between our God and us, that he will not hear? Certainly we often need a Wisdom more than Humane in many Cases, wherein the General Prescripts are not sufficient.

For, as many things are *lawful*, which may not be *expedient*; so many things may be *expedient*, or *necessary*, which may not be *acknowledged Duties in themselves, evidenced by the Word of Truth*; the written Word; and to the successful Performance of acknowledged Duties certain *Circumstances* may be, and often are so necessary,

necessary, that unless duly observed, all Endeavours would be frustrate: and all these Expediences and Circumstances may be, and frequently are, such as are not discernable by us Mortals, without some *Notice* from more Intelligent Beings. If therefore the All-seeing, Wise, and Gracious God, be pleased, either immediately by his own Spirit, or mediately by any of the Invisible Ministers of his Providence, to afford any such Divine Favours to such Mortals as are duly disposed for the same; if taking notice of the Sincerity of his Servant, he be pleased, by any secret *Impression* upon his Heart or Mind, or other Notices, to conduct him in these things, or in any thing of his Will and Pleasure, though without manifesting the Reasons of it, to exercise his Reasonable Creature to the Subjection of his Intellect to the Divine Wisdom, as well as his Will to Obedience to his Pleasure: as he who after competent Experience of this, should be disobedient to any such Notice, would certainly incur *Sin* more or less, and justly deserve Correction; so it would be no less *Impiety* against that Holy Majesty, and Mischief to Men, to raise amongst them any Scandal or Prejudice against it, and thereupon a great Indisposition for it, by any *undue Opposition of Fanaticism*, without sufficient Distinction and Caution, than it is *Impudence* and Inconsiderateness in others, to expose themselves

selves and their Followers to the Delusions of Evil Spirits by high Pretences to such Divine and extraordinary Favours, without any Regard to, or Notice of those special Qualifications, and Cautions for Tryal of Spirits, which are necessary to capacitate them for such Favour, and to secure them against such Delusions. It requires therefore no small *Caution*, (to use this Author's Expression) that under an invidious Name they reject not such Favours, or calumniate such an Holy Conduct: and, that they especially who reproach others with limiting the Holy Spirit, do not themselves in this, what in other things they condemn in others, with less Reason.

And certainly great Caution is likewise to be used *on the other side*, that we presume not to attribute to the Holy Spirit of God, what is meerly the Imaginations or Effusions of our own Spirit; what is meerly Humane Invention, or Artifice; and even the Inspirations and Delusions of Satan transformed into an Angel of Light. By this means is great Indignity commonly done to the Holy and Pure Spirit: and great Sin contracted by Mens arrogating to themselves those Gifts and Graces, which they have little of, and recommending themselves and their Performances upon such high Pretences; and great Scandal given to People to think meanly of so great a Principle of our Religion.

There

There are *three Great Means* which God hath provided for us to lead us into all necessary Truth : *Natural Reason, Supernatural Revelation* communicated by Persons authorized by Divine Commission so to do, and *Special Illumination and Direction* of the Holy Spirit. And they who carefully use all these in their due Order, cannot err. But they who set up these one against another, do usually run themselves and lead others into great Errors. And hence it is that so great Disorders and Mischiefs have through the Subtilty and Energy of Satan been brought into the Church by Persons pretending to some one of these in a kind of Opposition to some other of them : either of Right Reason, or of the Pure Word of God ; or of the Spirit and Spiritual Worship.

I do not doubt but they who pretend most to *Right Reason*, in opposition to Inspiration, are even therein very strongly inspired; but by the subtle Spirit of Opposition, and are in effect as great and pernicious Fanaticks as any, though they least suspect it. But not only those unhappy *Atheistical Pretenders* to Reason, who despise all Revelation and Revealed Religion ; but such as profess themselves Christians ; and not only that *insolent and presumptuous Sect*, who assert the Divine Authority of the Scriptures, and yet make no scruple to strain and wrest them to comply with their pre-conceived Notions ;

Notions; but more *Moderate Men*, and such as pretend highest to the Pure Word of God, and to the most pure Spiritual Worship, and cry out against Man-made Divinity, and against Fanaticism too; by indulging too much to their own Conceits, have brought such *Disorders and Mischiefs* into the Church, as are not much to be doubted were the Fruits of the Influences and Impressions of the Spirit of Delusion upon their Mind. Hence are many run from Superstition into Prophaneness; from Idolatry into Sacrilege; from Formality into Contempt or Neglect of the most Solemn Christian Worship; from beggarly Rudiments and Carnal Ordinances, to make light of the Institutions of Christ; from Monkish Austerity, as they call it, into common Indulgence and Gratifications to Sense; from Popish Merit into Carelessness, Worldly-mindedness, Selfishness, and little Concern for the Honour of God, or Salvation of Souls; from the Traditions of Men and Popish Pretences, to deny all, even of the Apostles, the Authority of the Catholick Church, and the Catholick Sense and Interpretation of divers of the Evangelical and Apostolical Precepts and Directions; and, at last, to limit our Saviour's Sermon upon the Mount to the times of Persecution, till, at last, by those means, we are grown ripe for a Persecution, or some other severe awakening and purging Judgment. All
this,

this, and more that might be noted, we cannot impute merely to the Weakness and Corruption of Men, unless we can imagin that all the Powers of Darkness have been all the while meer idle Spectators. But if they have been so subtle and active thus to deceive the Gentiles in these latter times, and the best of Men have not been exempt from their Assaults, it concerns all to beware that they be not deceived by a Spirit of Delusion under any of these Appearances, either of the Good Spirit, or of the Scripture, or of Reason: that they embrace not false Conclusions instead of Right Reason, their own Conceits, or the Novel Opinions of some Sect, instead of the Genuine Sense of the Scriptures, or Satan transformed for the Spirit of God; *least, by any means, as the Serpent beguiled Eve through his Subtilty, their Minds should be corrupted from the Simplicity that is in Christ.*

And there is no way possible to escape this but by the Aid, Illumination, and Conduct of the Holy Spirit of God. Nor are any to be believed to be led by that Spirit, when they go out of the way prescribed by Christ, and by his Apostles, who were Commissioned by Him: for it is the Spirit of Christ, and *of his Fulness we all receive.* As the Law was our Schoolmaster to bring us unto Christ, so is Observance of the Prescripts of the Gospel designed for our Tutourage, to bring us to the Spirit. To that
we

we must come, or we are none of his: but that way we must come, and in that way we must keep, or else we shall be led by the Spirit of Error, and mistake that for the Spirit of Truth. If we do well consider the Holy Scriptures, the Nature of the Holy Spirit, and the Fruits of the Spirit, we may learn what *Qualifications* are requisite to obtain that inestimable Treasure; and by what *Signs and Characters* it may be known and distinguished. And thereby we may discern that many, who pretend highly to the Spirit, are much out of the way of the true Spirit of God; and many led by the subtile Spirit of Antichrist, under the appearance of an Angel of Light, to undermine the Gospel and Institutions of Christ; to do despite to the Spirit of Grace, and to raise Scandals and Prejudices against the Holy Doctrine, which they pretend, and it may be think to assert, and to indispose Men for the Reception of those Graces, which those envious and malicious Spirits may know to be ready to be communicated to them. And this should make others the more cautious, that they be not subservient to, and be made the very Tools of these wicked Agents in their Opposition, least at last they be involved with them in their Condemnation.

The *True way to reduce the misled People*, is, not to deny or dissemble the Holy Doctrine,
much

much less to villifie or reproach it; but plainly to assert the Truth, and shew them wherein, and by what Means they are misled from it:

1. That *the Spirit of God* is the most precious and desirable thing in the World, and absolutely necessary; but it is to be *desired* principally to transform us into its own Nature; to lead us into all necessary Truth; to endue us with Power to overcome all our Corruptions, and all Temptations, and to adorn us with all those Graces, which ennoble Humane Nature, and raise it above its self, and so make us Christians indeed; and to conduct us in all the important Occurrences of our Lives: but to desire it for Matters of Ostentation, to glory in Divine Communications, or over-earnestly seek after the Consolations, through impatience of bearing the Spiritual Cross, are great Signs that such Souls are either quite out of the way, or have made but little Progress. 2. That Satan is often transformed into an Angel of Light; and therefore we must be careful to try the Spirits. 3. That *whatever is contrary to Sound Doctrine*, 1 Tim. I. 10: 2. 1. *to the Doctrine, which is according to Godliness*, ibid. 6. 3. *the Doctrine taught by the Apostles*, Rom. 16. 17. Gal. 1. 8. *to the Faith once delivered to the Saints*, Jud. 3. cannot be from the true Spirit, the Spirit of Christ. 4. That such Spirits as lead into *Divisions, Separations, and Sects*, lead

out of the way of the True Spirit of God: and whatever lead into contempt or disrespect of the *Sacred Scriptures*, or any of the *Ordinances* or *Institutions of Christ*, are certainly Spirits of Antichrist, how specious soever their Pretences may be: for the Conscientious and Reverend Use of these are the very Means whereby Souls are prepared for the Communication of the Spirit of God, and whereby it is ordinarily communicated to them. *Cui Veritas comperta sine Deo? Cui Deus cognitus sine Christo? Cui Christus exploratus sine Spiritu Sancto? Cui Spiritus Sanctus accommodatus sine Fidei Sacramento?* saith an ancient and eminent Christian, *Tertul. de Anima, c. 1.* "To whom is Truth discovered without God? To whom is God known without Christ? To whom is Christ manifest without the Holy Spirit? To whom is the Holy Spirit granted without the Sacrament of Faith? that is, *Baptism*. 5. And more particularly in respect to some amongst us; That they who assert this Doctrine without *Distinction* or *Caution*, are not much to be regarded; and if they be Men of Learning, and may be presumed not to be ignorant what Cautions and Rules are given by Learned and Experienced Christians, to distinguish the Impositions of Evil Spirits from the Conduct or Motions of the Good, are much to be suspected to serve another Interest than what they

they pretend to those they mislead; and that they all expose People to the Delusions of Evil Spirits, which readily embrace such Advantages. 6. That there were special Reasons why God ordered *Moses* to smite the Waters and the Dust with the Rod, and to take handfuls of Ashes from the Furnace and sprinkle it towards the Heaven, and to erect the Brazen Serpent in the Wilderness, &c. to produce the intended effects; and why our Saviour made Clay with Spittle, and anointed the Eyes of the Blind Man, and then bad him wash, and many other such things, for which perhaps no Man did nor doth know the reason; and yet, undoubtedly, if these Orders had not been observed, the Effect had not follow'd. 7. That it is but reasonable that God should give Orders, without declaring the Reason, for Tryal and Exercise of the Subjection of the Intellectual Faculties of his Creatures; and that in such Case, if the Orders be not observed, it is not likely the Effect should follow: and that if there were no more than this Exercise of humble Submission to the Wisdom of God, in the *Christian Sacraments*, it could not be imagined to be the Spirit of Christ, that should lead People to despise or neglect these Orders and Institutions of Christ: But in them there is more; for Instance, in that of *Baptism*, it is the Solemnity, and external Act of Declaration of

our Engagement in *Covenant* with Christ: and the Refusal of it is as much as to refuse to Seal and Deliver a Bond; which whoever should refuse to do, and yet pretend to give Bond, might be looked upon as a Knave or a Cheat: and in that of *the Holy Communion*, there is a great and Solemn Duty of *Recognition* of the absolute Dominion of the Father by Right of Creation, and of the Son by Right of Redemption, over us and all we are and have; a Symbolical Oblation of our selves and of all we have to God, in a *Commemorative Sacrifice* and Representation of the Passion of Christ before the Father, as the Great Propitiation for the Sins of the World, of as full import to all intents and purposes to Christians, as were all the Sacrifices of the Jews to them, which were but Types of the same; a Holy *Rite of Address* to God the Father, by Christ the Mediator, through the Merit and Satisfaction of his Passion, by which alone our Prayers and Thanksgivings have acceptance with him; and of *Spiritual Communion* with God in Christ, whereby a Divine Power and Vertue is as really communicated to Souls duly disposed, as Vertue went out of him and healed the People, and the Woman who touched the Hem of his Garment. And these have been the Sentiments, and this the most solemn and peculiar Worship of the Christian Church, all over the World, from

from the rising of the Sun to the going down of the same, performed every day in most of the great Churches, and every Lord's-Day in all, from the times of the Apostles till the last Age. It is an Ordinance of so great Honour to our Saviour, and Benefit to Souls duly dispos'd, that there can hardly be a greater Evidence of the Prevalence of the Spirit of Antichrist, and of Satan transformed, than Disrespect and Neglect of it, under pretence of a more spiritual Worship: For nothing can be more grievous to that envious and malicious Spirit, than to see that *Passion*, which he had most maliciously procured, to be so honoured all over the World, and applyed to his Confusion; and therefore hath he oppos'd it with all the Subtilty and Malice he could possible. Besides, for People to flight it under pretence of Christ being come to them in the Spirit, is a manifest and dangerous piece of Spiritual Pride so to set up themselves above the Primitive Christians, and *St. Paul* himself, who had so great a Manifestation of the Spirit with them; and therefore another pregnant Evidence of the Spirit of Delusion. And if we do well consider what decays of Charity and Unanimity among Men, and of Piety and Devotion to God, hath in all parts attended the Neglect of this Holy Ordinance, that may be another Evidence of what Spirit they are of, who do neglect it, what-

whatever their Pretences be. But for *all Separatists and Sectaries* in general, it is matter of great Caution that the Scriptures are so full of Admonitions and Prohibitions against *Schisms* and *Divisions*, and of Predictions, both by our Saviour himself, and by his Apostles, both of the Variety of them, and of the Danger, in that some of them have that specious Appearance, as to deceive, if it were possible, the very Elect. And if we look into the History of the Church in former times, we shall find little or nothing of the true Spirit among any of any Party of Separatists, but much of the Spirit of Error or Delusion. And therefore when we find a Manifestation of the Presence or Energy of some Spirit, and a Concurrence of divers of these Indications or Signs, we may be assured and confident that it is an Antichristian Spirit, be its appearance never so specious in other respects. And in these *two things* especially, have such as have been partakers of the true Spirit, found themselves to be sometimes strangely *assaulted and tempted* by the subtile Adversary, *viz.* to Spiritual Pride, and undervaluation of other Persons, and to neglect of the Ordinances of Christ, as needles to them.

¶ *The Way, whereby the ancient Religious Christians were generally preserved from these and such like Snares, was, that they were trained up, as the Sons of the Prophets of old, under ancient experi-*

experienced Christians in all kind of Exercises of Humility, Subjection both of Mind and Will, and constant discovery of the Dispositions and Motions of their Hearts to their Superiors, and of all Grace and Vertue. But where both Doctrine and Practice hath been neglected, it is not strange that amongst many Appearances and Pretences there should be found little of Solidity; especially where those noble Heroick Virtues of *Abstraction*, and *Contempt of the World*, *Heavenly-mindedness*, and *continual Attendance to God*, &c. are rejected as *Monkery* and *Superstition*; but all their goodly Appearances and Pretences end, at last, in Emptiness and Scandal. And therefore it concerns all, who have any Care of their Souls, to beware of all such as are out of the Way and Method of the Ancients.

But, on the other side, to take such Offence at the Miscarriages of such as have been led into Error by any seducing Spirit, as therefore to oppose the Conduct of the Spirit of Truth, or any of its Operations, and elude the Holy Scriptures, and undermine the Doctrine thereof, is as certainly the Effect of the Operation of the Spirit of Antichrist, and, in truth, as much Fancifulness as the other, in the contrary Extream. For the *Good Spirit* is as absolutely necessary to be had, as all others to be avoided; for without it we cannot be genuine living Christians, but meer empty formal Professors; of which sort, it

is much to be feared, are the greatest part both of Conformists and Non-Conformists amongst us, if Judgment be made according to our Saviour's Rule of their Fruits, and Fruitfulness.

But least any well-minded Soul should be troubled with any doubts in this respect, we must distinguish between *Having* the Spirit, and the *Manifestation* of the Spirit; and between the *Operations* of the Spirit, the *Gifts* of the Spirit, and the *Graces* of the Spirit: and know, that as there may be the *Operations* of the Spirit, where there are not the *Gifts* of the Spirit; and the *Gifts* of the Spirit, where there are not the *Graces* of the Spirit: so, on the other side, there may be the *Residence* of the Spirit, where there is no sensible distinguishable *Manifestation* of the Spirit. For the *Operations* and *Communications* of the Spirit are often so subtle and secret in the manner, both in *Illumination*, and *Power*, and *Inclination* of the Will, as are not manifest by *Sense*, but by *Faith* only, and we know not how they are wrought in us. But as the most desirable *Graces* of the Spirit are *Regeneration* and *Effectual Sanctification*, so the *Fruits* and *Effects* thereof are the most infallible *Notes* of the Presence of the Good Spirit, which always leads to *Mortification* of all *Carnal* and *Earthly Affections*, and to the *Perfection* of all *Cœlestial*, *Angelick* and *Divine Dispositions* in the Soul. But to Souls duly prepared, purged and disposed for it, that Blessed Guide doth often manifest his Presence by *Sensible Attractions* and *Restraints* upon the Heart, and plain *Suggestions* to the Mind; and to such as once find that, I can give no better Advice then what we have, *Ecclesiasticus* 4.-- and 6.-- which, I believe, was part of the *Mystick Theology* of the Ancients.